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ABSTRACT

In recent years, television has received increasing criticism for its portrayal of the female as the passive mother, homemaker, or secretary. Recent content analysis studies of North American television broadcasting support the assertion that women have been stereotyped as second class citizens in a man's world; seldom are they presented as professionals or working wives. However, other studies suggest that the stereotyping of women on television is only a reflection of society's more general treatment of women as dependent, subjective, noncompetitive, and illogical. Few countries have come to portray the role of women in a manner consistent with the emerging role that they are actually assuming. Cuba has, in some respects, brought about such a change in the perception of the woman's role, and women there are more actively involved in educational, professional, and political endeavors. Television's impact on women in North America is to reinforce their self-image of creatures who lack self-confidence, ambition, and rationality. Several studies suggest that the lack of achievement orientation is one result of society's stereotyping of women. While female awareness of the effect television has on perpetuating such portrayals is an important first step, there appears to be little power within the grasp of women to overcome current practices in sex-stereotyping. (DGC)

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TO SEE OURSELVES AS OTHERS SEE US: TELEVISION AND ITS PORTRAYAL OF THE FEMALE

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INTRODUCTION

In the last few years, television has received an increasing amount of criticism for the image it portrays of the female. A good portion of the criticism derives from women's groups involved in Women's Liberationist movements both in Canada and the United States. These women point out that television has failed to keep up with significant changes in our society - that the image of the female seen on our television screens may have had some validity back in the early '60's', but certainly not in the seventies. Statistics, they say, can prove that women have broken from the traditionaly accepted roles of "mother, homemaker, shopping plaza habituee"[1] and have hit the working force with a vengence. Freda Paltiel the federal government's new adviser on the social status of women reports: "In 1962, 29% of all Canadian women were working and they made up 27.2% of the labor force. In 1972, the corresponding percentages were 37.1 and 33.2."[2]

The increase represented the addition to the work force of over one-millon women workers. Very significant is that "more than 60 per cent of young women in the 20-40 age group are at work."[3] But would television viewers become aware of these changes indicated by the above data? Hardly, say the critics.

But just how realistic is some of the criticism leveled at the television screen? Though women have found a place in the work force, how satisfying a place is it? If one third of all working women hold clerical positions that segregate them into the low-paying occupations, does this indicate any advance? This is a change but has it improved women's lot in life. Have there been any truly significant radical changes in women's role since the right to vote?

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[1] Barbara Frum, "Television: the social problem of women," Saturday Night, (June, 1967), 41.

[2] Freda Paltiel, "Women have been 'immigrants' in man's world," The Montreal Star, (Dec. 6, 1973), p. B-1.

[3] Ibid.

Sylva Gelber, Director of the Women's Bureau, Department of Labor (Canada) wisely notes: "Although women workers still only

> represent one-third of the labor force, they do not occupy a place in the labor force remotely proportionate to their numbers either in terms of occupational distribution nor in terms of statistical data. And though one-third of all university graduates are female, the ratio was the same in the 20's[4]."

The real danger is that television thinks and thus portrays in sterotypes. The Report of the Royal Commission on the Status of Women in Canada observes: "Sterotypes are perpetuated by the mass

> media. Day after day, advertising reinforces and exploits sterotypes to achieve greater sales by repeating the idea that the "real" woman and the "real" man use this or that product. Although men as well as women are sterotyped, the results may be more damaging for women since advertising encourages feminine dependency by urging women not to act but to be passive, not to really achieve but to live out their asperations in the imagination and in dreams."[5]

A key word in this last sentence introduces another aspect of the total problem. Do women achieve in our society and if not, why not?

All of our concerns thus for have talked about the North American scene. Might the image of the female on a television screen in other parts of the world look different than the one seen in Canada or United States? If the female image is in direct relation to the freedom of the female in her society, then perhaps we can learn something about countries outside North America in relation to the problem under discussion.

An article by Susan Sontag titled 'The Third World of Women' provides a possible forecast -

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[4]Sylva Gelber, "A Waste of Human Resources," The Ottawa Journal, Feb. 14, 1974

[5]Canada, Royal Commission on the Status of Women in Canada, (Ottawa: Information Canada, 1970), pp. 14-15.

> "In the slow procession toward fulfilling the reformists demands, the Communist countries have taken a clear lead. Next, but well behind them in terms of the degree of 'liberal' enlightenment of public policy come the capitalist countries with a Protestant background, notably Sweden, Denmark, England, Holland, the United States, Canada, and New Zealand, lagging far behind to the rear are those countries with a Catholic cultural base, like France, Italy, Spain, Portugal, Mexico, and the countries of Central and South America - where married women cannot buy and dispose of property without the signature of their husbands; and where the right to divorce, not to mention the legality of abortion, remains fiercely contested. And still further behind the Latin countries, almost out of sight, are the countries with a Moslem culture - where women are still subjected to ferociously strict forms of social segregation, economic exploitation and sexual surveillance ... "[6]

It borders on the ludicrous to imagine the television screen in a country like Turkey, or parts of Africa portraying the female as a truly liberated human being displaying capabilities such as intelligence, creativity, independence ... and though the Moslem country's may appear behind the times, how much more advanced are the capitalist's countries? Hopefully, that remains to be seen.

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[6] Susan Sontag, "The Third World of Women," Partisan Review, v.XL (Spring , 1973), pp. 197-198.

The intended purposes of the report then are four in number:

1) to describe television's image of the female by examining the content analysis studies done in North America

2) to determine, through the research in the area of sex-role sterotypes, to what extent is television's role in creating a new image; that is, has it created or merely reflected society's preconceived notions of the "real" woman

3) to attepmt to discover, by inferential methods, the image of the female as she would appear on a television screen in a third world country like Cuba

4) to consider the recent research in the area of women's need for achievement or, put another way, her motive to avoid success (M-s) in light of the above research findings.

In Canada, one of the most recent reports appeared in the form of a brief presented to the Canadian Radio and Televison Commission upon renewal of the Canadian Broadcasting Corporation license for its English language television network. The report, dated February 1, 1974, documents the C.B.C.'s"policies and attitudes with regard to women" both on and off the television screen.

Beginning in November 1973, volunteers from two women's groups: Women for Political Action and the Ontario Committee on that Status of Women, monitored CBC (CBLT, Toronto) for 2½ months. The programs to be analyzed included drama, talk and variety shows, children's programs, sports, public affairs and commericals.

The forms used for the content analysis were pretested by the work of a similar study done in United States the previous year. One of the Brief's intentions was to point out how television's image of the female is outmoded considering the changes that have evolved in the present day world of woman. There appears to have been no great feat proving their assumptions. In fact one of the major re-

search finding spells out the worst fears of the researchers; that is, that women are portrayed on television screens as highly dependent and sterotyped creatures limited to fulfilling the housewife, mother or secretary role. This image prevailed no matter what type of program was being monitored - all variations of the same theme: women are second class citizens: immigrants in a man's world.

Women appeared in poor showings in all program types monitored but no where more so than when seen on the afternoon shows. In the words of the Brief: "Women listened, watched, took orders' were instructed, were corrected, and had make-up applied to their faces."[1] Leave out the last insult and such a description brings to mind that of a child from the pre-Spock era. On the other hand, "Males taught, acted, lectured and generally pedalled wisdom."[2] A good description of the active male, the passive female. The Brief continued:

> "Based on our extensive monitoring and research, we have concluded that women are misrepresented, under represented and discriminated against by the CBC English Language Television Network. We believe that the struggle for a positive and accurate image of women must be waged in the communications media. We are held back from exploring our full potential and, worse, we find ourselves in danger of becoming, or forever remaining, the limited beings that television insists we are."[3]

Certainly not a happy fulfilling picture of the female.

Women in the Wasteland Fight Back is a report that parallels the Canadian brief in both purpose and research design and methodology. Composed of two separate units, this report was filed with the Federal Communications Committee, August 1972 as evidence to deny the

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[1] A Brief to the CRTC Concerning the CBC and Its Policies and Attitudes With Regard to Women. p.20

[2] Ibid

[3] Ibid. pp.84-85.

license of television station, WRC TV in Washington, D.C. Only the first report titled: A Study of the Programming Aired during a Composite Week will be reviewed here. The work for this report was completed by a number of women's groups in the Washington area including chapters of the National Organization For Women. Dr. Cantor, American University, Washington, was the Research consultant.

The research methods and the types of programs monitored were the same as that employed by the Canadian study. A reliability check of the data was in part accomplished by setting up two different locations. The monitors themselves, 58 in total, were deliberately varied in sex, age, race and occupation. Though many were affiliated with women's rights, others were not concerned with the issue at all and Dr. Cantor, the research consultant, fitted into the latter group. Programmes were monitored from seven in the morning until one the next day.

Findings of the content analysis support the data found in the Canadian Brief. Men appeared more often than women in all types of programs. For instance on public affairs and talk shows, 72% of guests and participants were males. In the realm of occupation roles, women were seen often without one. When they were assigned a role, the women were deligated to low status domestic tasks such as cooking, cleaning house or caring for children - the caretaker's role.

Unlike the Canadian Brief, its American counterpart has had time to illicit a response from the television station for which it sought to deny renewal of license. The station executives did not question any of the research data. They did attack what they considered the "particular biases" of the volunteers and based their defense on the fact that these "biases" had invalidated the research findings. But the research advisor, Dr. Cantor, pointed out the unfairness of the station's rebuttal:

> "Why should the value and ideology of these volunteers be questioned, when in other content analyses the orientation of those working on such studies are not? Any content analysis should stand or fall on the way by the catagories are measured and the consensus of the coders. To claim any group of over sixty people is monolithic in viewpoint is unrealistic."[1]

The first two reports examined were designed by women and therefore like WRC-TV station officials, readers may, justifiably or not, question the validity of the findings. The next study is a report published in a 1972 issue of Journal of Broadcasting titled "The Image of Women in Television Commercials," The authors, a female and a male, undertook to research two areas: How women are portrayed in TV ads as contrasted with the image found for men, and as well to discover in light of the above research data if criticism from feminists writers was truly justified. They analyzed over a two week period 946 commercials that appeared on New York flagship stations during the month of April, 1971.* The results are consistent with the two previous research studies examined. Their data showed that women are presented most often as sex objects or housewifes but hardly ever as professionals or working wives. In contrast the males were presented on the screen with a much more realistic range of occupations. Of the total number of commercials using voice-over technique, the male was heard 87% of the time, the female 6% and the chorus, 7%.

The authors concluded from their data that feminists were indeed justified for their criticisms of the sex sterotypes still portrayed on the television screen.

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[1] Muriel G. Cantor, "A TV License Challenge - Women and Media Research," Unpublished paper, 1973. pp. 16-17.

* The two Coders were trained and for a reliability check, worked independently of each other. The percent of perfect agreement for all but one variable coded was 92.

Seggar and Wheeler provide interesting data in their report titled "World of Work on TV: Ethnic and Sex Representation in TV Drama." Using quota and random sampling techniques, the researchers analyzed the portrayal of minorities on TV dramas for a period of five weeks during February - March, 1971. The portrayals of the minorities were compared to the white-American portrayals. Again the findings substantiate the work of the previous studies. Women were found most in roles limited to secretary, nurse, stage/dancer, maid and model. That is when they did appear for women were found to be grossly underrepresented. "Both males and females were shown in stereotypic roles but female imagery was more limited than that of the male."[1]

Though limited, the amount of empirical data that examines the image of the female portrayed on television may be enough to awaken the unaware that a social problem exists in our North American society. To be portrayed with no more choice than wife, mother, or sex objects is a serious confirmation of what some women have been saying for some time now. Not only are women obviously restricted to a limited range of roles, but within these roles they are not permitted such traits as intelligence, creativity, self-reliance. A competitive spirit is allowed to shine through only when one women proves that her wash is whiter than her neighbors - hardly a worthwhile achievement.

Is the picture of the female on television screens any less damaging in countries outside of North America? Apparently not for in a report tabled by the United Nations Commission on the Status of Women published January, 1974, the views of 28 governments and 22 non-government organizations on the "influence of mass communication media on the formation of a new attitude towards the role of women in present-day society" are presented.

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[1] John F. Seggar and Penny Wheeler, "World of Work on TV," Journal of Broadcasting, v.17 (Spring, 1973), 214.

One of its statements sums up the findings: "Advertising is reported to be the most insidious form of mass media perpetuation of the derogatory image of women as sex symbols and as inferior class of human beings."[1]

To make matters worse, the comment that follows points out the real danger of such images: "If women are portrayed by the media as children or sex symbols, that is the kind of self-image they will form and the sterotyped image of women held by many employers will only be reinforced."[2]

Thus far attention has been centred on images found in non-communist countries. Are the communist countries as Susan Sontag suggested earlier any more realistic in their presentation of the female image? Perhaps not - at least in Russia. For there, an AP reporter watched a program titled "Let's Go Girls." Each month this broadcast attempts to encourage young girls in their twenties "to enter the 28 occupations most suited to females but not highly rated in status."[3] The occupations included sock darners, salesgirl, housekeeper, cook or midwife. And the Soviet Union has long boasted of its equality of the sexes. Upon closer examination, though, this boast seems to hold little truth. One of the facts most frequently used to prove this equality is to quote the number of female doctors in the USSR. A recent figure quoted by Dr. Eli Ginzberg indicates that 70 percent of Russian physicians are females.[4] However, it appears that medicine is the only profession where women are allowed to flourish. And as a result of this crowding, women in medicine receive low wages.

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[1] "Advertising 'Hurting' Women's Image," The Montreal Star, January 24, 1974, p.B-2.

[2] Ibid

[3] Roger Leddington, "And now comrades .., a Look at Russian TV," The Montreal Star, January 29, 1974.

[4] Dawn MacDonald, "Women Must Take Cause Back to Streets," The Montreal Star, April 4, 1974. p.B-6

Why does television, perhaps in most countries of the world, portray women in the manner research studies indicate it does? And is this female image an entirely original creation unrelated to the real world or is television to a large extent simply acting as a mirror and reflecting society's definition of a real woman? Though the television image may be distorted, perhaps television is providing a good hard look at the 'product' society has programmed - 'fair' sex. To evaluate this possibility, it will be necessary to examine one of many studies that have delved into the whole complex question of sex-sterotyping. From such studies we can attempt to determine if television's image of the female is a reflection of society's ideal image. If this notion is correct, can television be attacked with quite the same fervor that is now appearing in the print media?

A fresh appraisal of sex-sterotyping was undertaken by I.K. Broverman et al. The researchers for this 1970 study did not rely on the traditional masculinity - femininity scales but rather developed their own instruments in order to measure current sex-role perceptions. Approximately 100 men and women enrolled at the undergraduate level were asked to list all the characteristics, attributes and behaviors on which they thought men and women differed. From the resulting list those items which occured at least twice were selected for inclusion in the questionaire. After the initial questionaire was created, it was tested on 74 college men and 80 college women in the United States. The concept of sex-role stereotype implies extensive agreement among people as to the characteristic differences between men and women. Therefore, those items on which at least 75% agreement existed among Ss of each sex as to which pole was more descriptive of the average man than the average woman, or vice cersa, was termed "sterotyped." Forty-one items met this criterion.

The design and methodology of the study are as sound as they are described. The findings are regarded as significantly valid and relevant to an understanding of why the image of the female on television is as sterotyped as it is. For society, long before television ever existed, had developed sex-role standards that differentiates between men and women according to socially designated behaviors. Appendix 1 provides the sterotypic sex-role items the study designated as significant (41 items), differentiating (48 items) and non-differentiating (33 items).

The findings of this research questionaire reinforce the hypothesis that women are encouraged by society to be dependent, subjective, passive, noncompetitive, illogical, etc.[1] Broverman et al continue to make the point that delineates the danger yet again of society's demands on the female. For the authors point out the implication that the sex-role sterotypic components have on the self-concepts of the female. In their own words : "The social desirability of an item is known to increase the likelihood of that item's being reported as self-descriptive on personality tests."[2] In other words sex-role standards as portrayed on the television screen can help to exert real pressures upon viewers to behave in prescribed ways. The conclusion of the study suggests that the college population, a group which tends to be critical of traditional social norms and conventions, nonetheless believes (in the year 1970) that existing sex-role sterotypes are desirable.[3]

If there exists a society that has come to grips with the problem of sex sterotyping and attempted a change would the image

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[1] Broverman Vogel Broverman and Associates, "Sex-Role Sterotypes: A Current Appraisal," Journal of Social Issues, (#2 ,1972) p.66.

[2] Ibid. p.67

[3] Ibid. p.69

of the female on the television screen thus reflect a woman of this new order; that is, one who displayed intelligence, healthy aggressiveness, independence, self confidence etc. - those character traits in the American society that are considered essential for psychological well-being and are listed in Appendix 1 under heading for desirable masculine traits,

Chris Camarano writing in 1971, describes Cuba as just that country - in some aspects at least. After Castro's revolution, women turned their backs on the traditional view of women encouraged by their society. They no longer valued above all else the institution of marriage, and the nucular family. They fought the desire to live vicariously through the 'superior' male, thus no longer defining themselves in terms of their relationship to men. And Castro's implementation of the decentralization of labor paved the way for the true liberation of women.

Castro viewed the conditions for the liberation of women in some depth:

> "While equal access to jobs outside the home, with equal job security, are preconditions to women's liberation, this, in itself, is insufficient; as long as work in the home remains a matter of private production and consumption and is the responsibility of women, they will still be oppressed by their participation in unsocialized labor - in fact, employed women will only carry a double-work load."[1]

How did Castro decentralize labor? One solution was to institute adequate numbers of day nursuries, primary boarding schools, and school and workers'dining halls, thus freeing women from their time honored labors. Women themselves formed a political force called Federation of Cuban Women which has been responsible for raising the consciousness level of the nation and instrumental in reducing the literacy rate of the population from 37.5% to 3.9% in one year.

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[1]Chris Camarano, "Communications: On Cuban Women," Science and Society, (Spring, 1971), 50.

Women are encouraged to study for the non-traditional professions such as dentists, engineers, refrigerator mechanics. Significant statistics are found when one learns that 50% of students studying medicine are women. Thirty percent is the comparable figure for the engineering profession.

Women are also active members of the political scene often acting as political spokesmen in cities and villages. The article goes on to discuss the change in Cuban's attitudes towards divorce, abortion, and concepts of love. The author sums up her thoughts on the contrast of her country with the North America continent: "Nothing ever approaching the American woman's oppressive mania regarding her looks, her youth, her constant self scruty, her agonizing self-consciousness and ever-lasting need to be "beautiful", seems to exist among Cuban women. There are simply more engaging things around, more important things for them to be about. The revolution has a way of making Revelon et al irrelevant."[1]

Ms. Camarano concludes her article with the admission that life for the female in Cuba is not as heavenly as the above details might lead one to think. Perdictably, machismo and chauvinism linger on despite the radical social changes brought about by the revolution. For what master willingly gives up a well-trained slave? But if what the author states are accurate descriptions of Cuba's post revolutionary society, then it may be possible to infer from her observations that the image of the female created by Cubans for the television screen will not be as blatantly sterotyped as that found anywhere else in the world. Because there exists no hard empirical data on the topic for this area, no scientific findings can be stated. Perhaps a visit to this Caribbean island is the only solution ....

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[1] Ibid. p.55.

Meanwhile we can live in hope that somewhere there exists a society that has not only admitted a social problem related to women's rights but has done something about rectifying the matter.

So - society programs the female to behave in a socially acceptable style. She is meant to be the passive, dependent non-competitive creature who lacks self-confidence, ambition and rationality. Television reinforces all these traits by acting as a mirror for society's standards and by portraying the female according to the same narrow limits already entrenched within society. The paper now wishes to focus attention on how this sterotyping affects one particular aspect of the behavior of the female.

That aspect deals with women's need for achievement. Achievement is defined in terms of a person developing towards her full potential. Women have often been asked to explain the notable lack of female characters comparable to the proven talents of Shakespeare, Michaelangelo or Mozart. For years the favourite explanation for the female's lack of accomplishments was that she simply was predestined to create babies, nothing else of any magnitude. Only recently, a body of facts has been building up as a result of scientific studies that examine women's need for achievement. Matina Horner was one of the first to carry on research in this untrod territory. Her work, begun in the mid-sixties, was based on the theory that most women develop a motive to avoid success. That is, women become anxious in the face of achievement because they expect the consequences of achievement will be negative. These negative consequences take the form of social rejection and/or feelings of being unfeminine. Ms. Horner tested young men and women over a seven year period and her findings indicate that college-aged adults "Still tend to evaluate

> themselves and to behave in ways consistent with the dominant sterotype that says competition, independence, competence, intellectual achievement and leadership reflect positively on mental health and masculinity but are basically inconsistent or in conflict with femininity."[1]

For her experiment, Horner used basically the same method as that employed by David MacClelland, the first researcher in the field. The Standard Thematic Appercetive Test was used to measure the achievement motive. Where earlier researchers employed pictures Hormer employed verbal leads to determine achievement needs (n-Ach). In one study college students, both women and men, were asked to complete the following verbal cue: "After first year finals, Anne (John) finds herself at the top of her (his) medical class." The completed stories indicated that 90% of the men showed strong positive feelings that suggested confidence in the future. On the other hand 67 percent of the females were disconcerted and confused, leading the researcher to conclude that excellence in women was associated with loss of femininity and social rejection. Thus women may be caught in a vicious circle, condemned because they have failed to produce leaders in the Arts and Science yet programed by society to avoid developing the very character traits needed to become leaders in any chosen field of endeavor.

Horner's research study has come up for criticism recently. David Tresemer raises a number of interesting questions, notably do more women show "fear of success", than men? He takes Horner to task for using her median statistics as norms - and he does point to a study by Hoffman (1972) that recreated Horner's study and found that males showed more fear of success than females! Apparently Horner ignored standard procedure when testing motivation constructs by providing no extensive scoring manual with sample stories to

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[1] Matina S. Horner, "Toward an Understanding of Achievement-Related Conflicts in Women," Journal of Social Issues, (#2 ,1972) p.158.

ensure that coders rated stories alike. And Tresemer concludes with that ever popular criticism of many research studies - can Horner generalize about women's behavior in society at large from a small sample of college students. Tresemer's criticisms have been noted but nonetheless the author acknowledges that despite Horner's shortcomings within her research design, her "work is unquestionably a powerful first step in an important area of human motivation."[1]

From my own personal observations of women, I would view Horner's theory of women's Motive to Avoid Success from a different point of view. Women avoid success not so much from the fear of social ostracism but from a lack of confidence in their abilities to perform well. Loss of femininity is part of the problem but because women have not been encouraged to develop their potential from an early age, the exact age is debatable, then they have been denied the opportunities to meet challenges along the way. It is by meeting challenges that one develop a sense of confidence early in life. (See appendix 11 for a dramatization of Women's Lack of Confidence.) Without this confidence nurtured over the years women quite understandably are going to fear to attempt personal success.

Most of Horner's experiments were performed with people at the college level. Perhaps as women grow older and hopefully wiser their awareness of society's limitations to personal growth allows them to shed their sterotypic behavior. Once such a step is accomplished, women can strive for growth to their full potential. But why wait? What right has society to curtail any human beings' freedom to grow? And if the female is prevented from developing her own resources, what will be the result of this inner failure? Are we seeing one of the results today in the number of marriage breakdowns prevalent in our society? Statistics Canada announced

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[1]David Tresemer, "Fear of Success: Popular But Unproven," Psychology Today, (March, 1974), p.85.

recently that the number of divorces have climbed sharply since 1968 - the year the divorce laws were relaxed. In 1971 there were 29,6000 divorces. This figure jumped to 32,364 in just one year. Divorce can be symtomatic of any number of things, but is it unreasonable to hypothesize that one explanation for the increase is the dissatisfaction women are now expressing with the traditional roles of wife/mother/low status career that have been foisted upon her.

Is there a way out from the problems described above? I believe there is for in North America we have witnessed another minority struggle for its freedom. The Blacks in the United States have won many victories and their need for freedom parallels that of the females in many ways. In some aspects women have been shown the way, thus making the struggle a little less demanding.

What must women begin to do for their own cause? The female must first become aware of all the limitations imposed by society on her growth as an individual. And maybe the villain Television can be utilized at this stage to provide a valuable service yet to be appreciated. By portraying the female as society says she out to be, TV is showing the newly aware just how limiting and debasing the female role really is. Television provides that rare opportunity'to see ourselves as others see us' - thus adding impetus to the need for action.

Once aware, the females have to be willing to change first themselves and then society ifself. Change is not considered an easy process and so a strong committment is needed at this stage of development. Women will need to unite to find the struggle to resist the human temptation to remain as passive as they have been conditioned to be. Women must learn to think of themselves as active capable beings willing to change not only themselves but the course of social history. Change means becoming politically envolved and working for issues that can improve women's

role in society. Such envolvement may mean running for political office, writing briefs to the CRTC or joining a women's consciousness - raising group - the possibilities are endless.

Can television yet again provide further significant force in helping women change society's generalizations of the female? Or must it forever be relegated to the passive partner only perpetuating society's failings? There is evidence to suggest that TV is capable of having its consciousness raised to a level where it too shows significant change. In his Vision 65 address, Aubrey Singer of the BBC, summed up very succinctly what television could do for us all: " ... television as practiced today is just one of the many windows through which we observe, transmit and reflect our valuation of society to each other. If indeed there has been a change in the quality of life, if indeed our times have belittled our stature, the television medium in this aspect only responds to and reflects the social climate. It has little to do with the initial creation of a spiritual trade wind. It is only a sort of air conditioner that processes and gets this wind into homes more quickly.

> There is, however, another aspect of television. There are times when television acts in its own rights, when it evaluates the new Renaissance in its own terms, when it uses its power of communication not merely to convey other people's images but rather to create out of its own potentialities its own genuine statements. This is the television at which we in television have got to aim. When we do we can claim equal responsibility with those who create the values of society. With architects, authors, scientists, designers, film-makers, with all those who create and communicate original work,"[1]

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[1]Aubrey Singer, "Television: Window on Culture or Reflection in the Glass?" American Scholar, v.35 (Spring ,1966) p.305.

There is some evidence that women in their struggle for liberation have begun a strong committment to change. But there also exists signs that prophesy a long and painful struggle ahead. If Susan Sontag's prediction is correct, women can expect only reformist demands such as the right to receive equal pay for equal work to be met in most countries by the end of the century. After that the struggle for radical change just begins with the enormous responibility of tackling the system of sex-sterotyping so that women will grow up free to be what their own potential allows - not what society dictates. Television with its powerful facility for transmitting ideas could so easily speed this process of change. Presently, the scant and perhaps biased amount of research that that has focused on television's portrayal of the female lacks the necessary clout needed to influence TV producers who are so far behind in their task of creating the "new Renaissance ".

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